

United States Department of the Interior
National Park Service**National Register of Historic Places Registration Form**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of PropertyHistoric name: Amity Lodge No. 335 Temple/Spiritual Israel Church and Its Army
TempleOther names/site number: N/A

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. LocationStreet & number: 9375 Amity StreetCity or town: Detroit State: MI County: WayneNot For Publication: ☐ Vicinity: ☐**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this x nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property x meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national statewide x local

Applicable National Register Criteria:

x A B C D_____
Signature of certifying official/Title:

Date

MI SHPO

State or Federal agency/bureau or Tribal Government

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In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official:

Date

Title :

State or Federal agency/bureau
or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

- ___ entered in the National Register
___ determined eligible for the National Register
___ determined not eligible for the National Register
___ removed from the National Register
___ other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

☒

Public – Local

☐

Public – State

☐

Public – Federal

☐

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Category of Property

(Check only **one** box.)

| | |
|-------------|-------------------------------------|
| Building(s) | <input checked="" type="checkbox"/> |
| District | <input type="checkbox"/> |
| Site | <input type="checkbox"/> |
| Structure | <input type="checkbox"/> |
| Object | <input type="checkbox"/> |

Number of Resources within Property

(Do not include previously listed resources in the count)

| Contributing | Noncontributing | |
|-----------------------------|-----------------------------|------------|
| <u>1</u> | <u> </u> | buildings |
| <u> </u> | <u> </u> | sites |
| <u> </u> | <u> </u> | structures |
| <u> </u> | <u> </u> | objects |
| <u>1</u> | <u>0</u> | Total |

Number of contributing resources previously listed in the National Register N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Social/meeting hall
Religion/religious facility

Current Functions

(Enter categories from instructions.)

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Religion/religious facility

7. Description

Architectural Classification

(Enter categories from instructions.)

Classical Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Brick, Limestone, Concrete

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Amity Temple is a massive broad-fronted nearly rectangular four-story building resting on a partly below ground base that contains a fourth, ground story. The broad-fronted building reflects two periods of construction, the initial 1911 construction phase that resulted in the northeasterly right-hand half of the building and a later phase, in 1920, that added the southwesterly section. The limestone-trimmed red brick front presents six bays of paired door and window openings in the base below a broad and smooth limestone water table, and, in each bay in the upper façade aligned with the ground-story bay below, broad vertically stacked square-head windows, the top-story ones substantially taller than those below. The front displays Commercial Brick detailing, including recessed strips of soldier and rowlock brick outlining the broad upper façade vertical window banks and brickwork panels with corners marked by square stone blocks in the upper three stories of the original right-hand side and more simple Commercial Brick detailing in the left section. A broad entry with projecting segmental-arch concrete canopy supported on a beefy bracket on either side rising above a paneled pilaster marks the center of the original right-hand section's ground story, and the right-hand section is topped by an acanthus-decorated limestone classical cornice and limestone-trimmed brick parapet above. The left portion of the façade is topped by a simple limestone-cap parapet without any cornice. The building's side and rear walls are faced in plain red-brown brick. The temple's top story

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occupies only part of the footprint of the rest of the building, excluding the rear third of the right-hand two-thirds of the footprint.

Narrative Description

The Amity Lodge IOOF Temple/Spiritual of Israel Church and Its Army Temple stands on the short one-block long Amity Street in Detroit's east side, six blocks north of East Jefferson Avenue. The street runs east-northeast from McClellan Avenue, one of the many streets in the area running north-northwest from Jefferson parallel with one another, following the general orientation of the early French ribbon farms, whose long and narrow forms running back from the Detroit River became the basis for the area's later platting. This residential area, largely developed in the early twentieth century, now suffers from disinvestment, with numerous abandoned buildings and vacant lots. Amity Street itself contains few other buildings, one facing McClellan at each corner plus a wooden gambrel-roof garage at the street's northeast end. The original section of the temple directly faces a short street connecting southeast to Kercheval. A blacktopped parking lot, enclosed by a tall chain-link fence, and a lawn area, neatly maintained by Spiritual Israel Church, flank the short street. Standing by itself, the temple building looms large in its massive bulk.

The three window bays of the original section's front are set into shallow quarter-brick deep recesses in the wall plane edged by stretcher and rowlock strip margins. The windows' brick spandrel panels are recessed another quarter-brick from the adjacent margin brickwork. The spandrels below the third-story windows each contains a horizontal brickwork panel outlined by header and rowlock header strips, with a square concrete block at each corner. The broad vertical strips of wall between the window bays display pilaster-like vertical strips in their centers that spring from a square concrete or limestone block at mid-window level in the main story to similar blocks above the top of the third-story windows. The tall frieze rises to a limestone classical cornice with enriched acanthus band below. The brick parapet above features limestone block trim, including the coping.

The front entry, positioned centrally in this section of the front, contains plain steel double doors below a six-light segmental-arch head transom. The doors are flanked by a paneled pilaster on each side that rises to a projecting segmental-arch-form door hood supported on angular corbels. The pilasters, arch above the transom, and door hood appear to be of limestone, now painted a dark red except for chipped areas that allow a glimpse of the underlying material. Above the entry, between the second and third-story windows, a large rectangular limestone plaque displays the inscription, AMITY No. 335. A datestone listing the year 1910 is located at the second-floor level at the south edge of the original section's front.

Each window bay in the base, first, and second story once contained two large windows separated by a central brick pier and a single tall window in the third story. A 1971 picture shows one-over-one double-hung windows in all openings below the third-story ones, with each third-floor window containing a three-section window with transom. The window openings have now been reduced to small and narrow double-hung windows set into infill of a rough finished stucco-like material that now occupies most of each former window opening. This window treatment, dating from the 1980s, forms the building's major integrity issue.

The left part of the front façade is broadly patterned after the original right-hand part, using the same hue red brick and with a similar configuration of three bays of (now largely closed in) window openings. The base contains two sets of paired windows plus a window and a door, the main and second story more sets of paired windows with each set separated by a narrow brick pier, and the taller upper story three broad and tall window openings – the former openings now largely faced in a stucco-like finish except for small double-hung windows. The façade displays Commercial Brick detailing, but simplified from that in the original section. The upper façade displays one broad and low rectangular panel outlined by strips of rowlock and stretcher bricks, with square limestone or concrete blocks at the corners, and the large third-story windows are crowned by rowlock brick heads with square blocks at the ends.

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The building's left end has a flat surface and is faced in plain red-brown brick except for a narrow strip at the front corner where the brick matches the front's. This façade contains single and paired window openings across the base, two groups of paired windows and a single window each in the main and second story near the front, and several more single windows toward the back in the upper stories. The ground-story windows are now closed in and other window openings have been partly infilled, leaving small double-hung windows occupying part of the opening or fully closed in.

The flat-wall rear façade, also finished in plain red-brown brick, shows a clear break in the brickwork between the original section, which reads as two stories in height above a low concrete base, and the story taller right-hand end, which displays an irregular pattern of windows, including five above one another in one area.

The main front entry leads into a small nearly at grade terrazzo-floor lobby. A rectangular strip in the center contains black ceramic tile spelling out K of C against a background of white tiles. From the lobby old multi-light stained wood double doors, with large glass lights, lead to a lower landing for the main staircase. To the immediate right of the broad main staircase is a short staircase leading to an L-plan corridor that runs back from the lobby, then parallel with the building front, connecting to the ground story's primary space, a large dining room with adjacent kitchen, located in the addition. This area is set three steps down from the corridor level. The dining room has a terrazzo floor and its own entrance from the street. Large plaster-finished square-plan columns support plaster-finished beams that span the room. Ornamental classical composition corbels "support" the beams on each side of each column. A former stage area recessed into the center of the wall adjoining the original part of the building is now closed off with doors and used as an ice cream parlor during events. A broad open pass-through window opens into the dining room from the large kitchen area at the back.

Straight ahead from the main front entry in the ground story, a broad flight of stairs directly ahead leads to a main or first-floor lobby. The main floor and the staircase leading up to it from the entry lobby are finished with terrazzo. On the main floor, a narrow corridor to either side of the staircase up from the lobby, with simple wooden-cap metal handrail overlooking the lower flight of stairs, leads to a short flight of steps to a landing inside the front façade, from which a central staircase directly above the one to the main floor leads to the second story. This first-to-second-floor staircase also has terrazzo treads and landings.

Broad doors from the first-floor lobby lead into one side of the church's auditorium or sanctuary, which spans nearly the entire back portion of the original building and addition. The broad and deep two-story tall sanctuary has a flat plastered ceiling except for a massive beam spanning the room near the front of the chancel platform (the beam marks the old side wall of the building). The balcony, suspended from the ceiling by tie rods, extends around three sides of the space. The ceiling beneath it is clad in the original rectangular-pattern metal paneling. At the front corners on either side of the worship center the balcony front projects outward with a quarter-round curve. The balcony has a vertical wood slat railing. It is reached from the sanctuary floor by a wooden staircase midway along each long side against the wall, finished with the same wood slat railing, and also from the second-story lobby. The rear balcony has an enclosed central booth with a low horizontal window across the front.

The sanctuary has a floor finished in two-inch wide wood flooring and contains three rows of pews, a broad central tier with aisle to either side and a shorter row to either side, with another aisle against each side wall. A transverse aisle also spans the room from inside the main entry. The pews, dating from around 1960, are of stained wood, with plain unadorned wood ends. The balconies contain areas of metal theater seating with molded plywood seats and backs and maroon upholstered theater seats.

At the front of the room, more pews face inward to either side of a two-step high central platform, with steps facing front and sides, that contains the pulpit in the center of its front. The dark stained wood pulpit has a three-part front, the center fronted by a framed message, "He that is without fault, cast the first stone," flanked on either side by a lower, narrow section containing a pointed arch panel. Three Gothic chairs flanked by a pew on either side stand at the back of the platform.

Behind is a deep and broad rectangular choir loft with a square-head proscenium displaying simple molded plaster trim, including a broad band in a geometric pattern painted in red, blue, and cream colors. The choir loft's floor is

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raised several feet above the platform, fronted by painted wood paneling and a solid vertical stained wood board railing. The loft contains four rows of red upholstered theater seats rising in tiers. Its rear wall displays the message, "Israel Is Thy Son" and "Even Thy First Born," the two texts separated by a painted, multi-color six-sided Star of David. The space has a drop ceiling that slants down toward the rear, with its rear corners angled down.

The sanctuary or auditorium's northeast end and northwest broad side wall contain small square-head upper and lower windows. Like the front windows, the original sanctuary window openings were broader and taller. The older windows were of tinted or stained glass. Like the front windows, these were subject to vandalism and also viewed as not energy-efficient. Like the front windows, these windows' openings were reduced and the windows replaced with the current plain glass ones in the early 1980s. The sanctuary is also illuminated by three rows of combination four-light clusters with fans plus two rows of fluorescent lighting fixtures.

In the main floor corridors extend in either direction from the lobby alongside the sanctuary's broad southeast side, one to the right leading to a nursery room that occupies the northeast front corner of the building and to the left leading past a small ladies' parlor and paneled wood refreshment counter (dating from the Odd Fellows use of the building) to a larger sitting or dressing room and, beyond, former living quarters for a caretaker.

The second-story stairs open into a smaller lobby that fronts a door into the balcony's long northeast side. The lobby floor is finished in red-brown and tan ceramic tiles that form octagon shapes. To the left, in the building's southwest front corner, is a large wood-floor room used as a Sunday school room. It has a modern acoustical tile ceiling. The room is set up with simple wooden paneled-end pews angled across the floor facing a modern pulpit or lectern on a small raised platform positioned in the front corner. Along the room's (and building's) side wall is a simply detailed dark red brick fireplace with projecting stained wood shelf and boarded-up firebox (with pew positioned in front of it). A very slightly projecting plastered breast rises above it up to the ceiling. A door from this room also provides access to the balcony.

The staircase to the third floor also has a four-step divided lower portion leading to a landing inside the front façade, from which a single broad run rises to the third floor. Several offices, including the pastor's, open off the third-floor lobby. The third story contains a second auditorium space that occupies the front part of the addition and part of the original building as well. It has a wood floor and a plaster ceiling that is flat overall but contains ornament. The ceiling displays simple raised moldings around the edges above a classical entablature, a central lozenge form – retaining evenly spaced light bulbs – inside a rectangle formed in raised moldings, and raised circular ornaments from which the original lighting fixtures were suspended in the center of the lozenge, corners of the rectangle, and corners and midpoints of the outer flat portions of the ceiling surrounding the central rectangle. The lozenge-shaped raised center form is ornamented with grapevine strips. The ceiling has suffered considerable deterioration from a (now repaired) leaking roof above, though the ornamental work has been damaged less than some of the plain plaster areas. The auditorium has a three-step high stage area, fronting a small central recessed area, across the center of its southwest end wall. At the opposite end is a tiered wood-floor balcony, reached by a wooden staircase, with open slat handrail, at either end. The balcony retains metal seating with folded plywood seats like those in the sanctuary balcony. Its front spans the central entrance to the room off the lobby. An enclosed small projection room for showing movies rises from the central part of this rear balcony.

Doors to the right of the stage area lead to several rooms in the back part of the building above the sanctuary. This back part of the building is also reached through a door from the third-floor lobby. These rooms are wood-floored and retain their original plain wood finishes for the most part. One room in the building's north rear corner contains a long-disused boxing rink, with a small tiered seating area against one outer wall.

The building contains some unfinished wood-floor fourth-story spaces outside of the auditorium space, reached from the main lobby and the back of the third-floor auditorium balcony.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ B. Property is associated with the lives of persons significant in our past.
- ☐ C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- ☒ A. Owned by a religious institution or used for religious purposes
- ☐ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☐ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐

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G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance

(Enter categories from instructions.)

Social History
Ethnic Heritage/Black

Period of Significance

1911-1964

Significant Dates

1911
1920
1960

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

N/A

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Built in the 1911 and expanded in 1920 for two lodges of the Independent Order of Odd Fellows on Detroit's East Side, the Amity Lodge Temple building survives as one of a very few buildings in Detroit to represent the great popularity of Odd Fellowship in Detroit during the early twentieth century. From some time in the later 1930s until about 1960 the building also served as Gabriel Richard Hall, the meeting place of Pere Richard Council 2463 of the Knights of Columbus. Since about 1960 the building has served as the Supreme Temple or headquarters of Spiritual Israel Church and Its Army, a predominantly African American religious denomination that, founded in Alabama in the early 1900s, was transplanted to Detroit by its leaders in the 1920s and 30s and has continued in operation on the city's East Side since then. From a historical standpoint Spiritual Israel Church and Its Army is significant for its associations with the Great Migration of African Americans from the South to Detroit and its now long history in Detroit. The building itself, other than the highly visible and inappropriate replacement windows, retains high integrity as a large early twentieth-century former lodge building of Neoclassical and Commercial Brick design that retains large and largely intact meeting spaces.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

The Odd Fellows

Odd Fellowship began in England, dating back to the 1740s or before. Several lodges of Odd Fellows were founded in the New York and Philadelphia areas in the early nineteenth century but soon disappeared. The 1819 founding of Washington Lodge No. 1 in Baltimore by brothers from England (the lodge was formally chartered the next year) marks what Odd Fellows themselves consider the establishment of the Independent Order of Odd Fellows in the United States. The Grand Lodge (now "Sovereign Grand Lodge") of the United States was organized in 1824 and the "Independent Order of Odd Fellows in North America" (United States and Canada) became independent of the order in England in 1834. The Odd Fellows have as their mission, "To visit the sick, relieve the distressed, bury the dead and educate the orphan." The name "Odd Fellows" dates back to eighteenth-century England and reputedly reflected the public's common opinion that the people who associated together for fellowship and mutual assistance were peculiar or "odd fellows." The members soon came to adopt the Odd Fellows appellation with pride.

Odd Fellowship in Detroit

Odd Fellowship in Detroit – and Michigan – began with the establishment of Michigan Lodge No. 1 on December 4, 1843, under a charter issued by the Grand Lodge of the United States. This initial lodge's growth soon resulted in the founding of a second Detroit lodge, Wayne Lodge No. 2, in April 1844. A third Detroit lodge, Olive Branch No. 38, followed in 1849, and a fourth, Washington Lodge No. 54, in 1851 (Burton, II, 1544; Farmer, 343).

In March 1845 local members obtained an act of the state legislature to incorporate an Odd Fellows Hall Association of the City of Detroit for the purpose of financing and building an Odd Fellows Hall. As stated in the act, "The object of this association shall be to purchase a site and to erect thereon a convenient edifice for the accommodation

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of library and reading rooms, apartments for natural history, science and the arts; school, lecture and meeting rooms, and to provide for the education of orphan children” – these projects all fitting into the general benevolent scope of the order’s purpose. The association, a stock company of Odd Fellows members, bought a site on the west side of Woodward between Congress and Larned in 1846 and built the first Detroit Odd Fellows Hall there. The four-story building, containing stores in the first story, offices in the second and third, and the Odd Fellows Hall in the fourth, was dedicated February 24, 1847 (Burton states (II, 1545) that the funds raised were not adequate to provide for the proposed school and library, and the building itself was eventually lost to foreclosure). This building served as the city’s only Odd Fellows hall until 1855, when the lodges moved to new rented quarters in the two upper stories of another downtown building, Hull’s Block (Burton, II, 1544-45; Farmer, 343).

With Detroit’s boom times resulting from railroad expansion and industrial development in the 1860s and after, Odd Fellowship in Detroit also expanded rapidly, with new lodges being established in the rapidly growing neighborhoods around the city’s outskirts. Detroit Lodge No. 128 was founded in 1867, Ingersoll Encampment No. 29 in 1868, the First French Lodge of the West No. 147 and Germania Encampment No. 45 in 1870, Sides Lodge No. 155 in 1871, Columbus Lodge No. 215 in 1873, and Riverside Lodge No. 303 in 1877 (Farmer, 343).

The rented quarters in Hull’s Block served all of Detroit’s Odd Fellows bodies until 1870, when Detroit Lodge No. 128 rented its own quarters, occupying a “small room” in the original 1846-47 building for its hall. Detroit Lodge met there until 1876. That original IOOF building was demolished in 1877 (Farmer, 343).

Meanwhile a new downtown Odd Fellows Temple was built in 1874-75. Washington Lodge No. 54 built the new temple, a three-story building topped by a mansard roof. Located on Randolph’s east side opposite Monroe, the temple, dedicated February 22, 1876, served not only Washington but also three other lodges (Farmer, 343). This building, later remodeled with a full fourth floor, survived as part of the Randolph Street Commercial Buildings Historic District until recent years.

Following the 1877 founding of Riverside Lodge No. 303, the next Detroit IOOF lodge established was Amity Lodge No. 335 in 1880 (Farmer, 343). The numbers of Odd Fellows bodies in Detroit continued to grow rapidly during the late nineteenth and early twentieth centuries.

- The 1885 directory lists eleven lodges, two lodges of the Daughters of Rebekah, and three encampments
- The 1891 directory lists thirteen lodges, three Daughters of Rebekah lodges, and four encampments
- The 1909 directory shows seventeen lodges, eleven Daughters of Rebekah lodges, and seven encampments.

While the downtown temple at 1208 Randolph remained the city’s primary Odd Fellows meeting place, a growing number of other places, primarily rented halls, both near the downtown and in the growing neighborhoods farther out also served as Odd Fellows halls. The 1885 directory lists as meeting places Chene’s Hall, apparently located on Chene Street just north of Lafayette on the near East Side; Kurth’s Hall on W. Fort Street; Quast’s Hall, then addressed as 30 Michigan Avenue, apparently close to downtown; and Steyskal’s Hall, Michigan Avenue at 20th Street on the near West Side.

By the early twentieth century, while some Odd Fellows bodies continued to meet in such rented quarters, there were a growing number of Odd Fellows temples around Detroit. The 1909 directory lists: in addition to the main temple on Randolph, three others, the 1911 directory five others, and 1915 six others:

- Columbus Lodge Temple, Moran and Leland
- Odd Fellows Temple, W. Jefferson at West End Ave. (may be the same as 2218 W. Jefferson)
- Odd Fellows Temple, 10-12 (later renumbered 2730) Maybury Grand Ave.
- American Eagle Temple, Bethune Ave. at Brush St.
- Diamond Temple, 5646 Lawton Ave. at Grand River Ave.
- Riverside Temple, Hubbard and Baker

The 1925-26 directory lists the main/Randolph Street, Diamond, and American Eagle temples, and the one on Maybury Grand – presumably the Columbus Lodge Temple and the one on W. Jefferson were no longer being used.

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In addition, two other temples were listed. One at 2232 Lawndale (now 8701-11 W. Vernor), built in 1917, survives today as part of the West Vernor-Lawndale Historic District in Southwest Detroit. The other is the Amity Lodge Temple.

Amity Lodge

Amity Lodge's early meeting place, as shown in the 1885 and 1891 directories, was Chene or Chene's Hall. The location was listed as 550-52 Croghan Street, or near the corner of Chene and Croghan Streets, as of 1885 and 686 (noted as old 550) Monroe as of 1891. The area in the near East Side has been redeveloped and now retains no historic features but Chene Street itself. By 1893 Amity moved to Brandau's Hall (listed as Brandeau's Hall in 1893 only), corner of East Jefferson and Helen, one block west of today's East Grand Boulevard near Belle Isle.

Island View Lodge No. 485 was founded about 1900. It is not listed in the 1899 directory, but does appear in the 1901 edition, with meeting place listed as Heinecke's Hall, corner Crane and Kercheval Avenues. In the 1909, 1911, and 1913 directories the meeting place is labelled O'Neill's Hall, also at Crane and Kercheval – perhaps the same place but with a different owner/name.

The datestone on the Amity Lodge building lists 1910. While the 1909 directory continues to list Brandau's Hall as the lodge's meeting place, the next, 1911 directory lists the corner of Lemay and Jefferson, nine blocks farther east, and the following, 1913 directory the corner of Leland and Moran (this being the location of the Columbus Lodge Temple). Not until the 1915 directory is the Amity Lodge Temple listed. By mid-1910 an Amity-Island View Temple Association, formed from members of the two lodges to build and own the temple building and associated property, was established. It purchased three lots at the present site June 29, 1910, and a fourth September 12, 1914. A building permit for the temple was issued April 24, 1911, showing an estimated cost of \$20,000. Perhaps construction on the new temple languished due to fund-raising problems and the lodge did not occupy the building until 1913 or 1914. In any event the 1915 Sanborn fire insurance map shows the northeast part of the building at its original address of 39 Vincennes and lists it as the Amity-Island View I.O.O.F. Temple. The 1915 directory lists the following IOOF bodies as occupants of the new temple:

- Amity Lodge No. 335
- Island View Lodge No. 485
- Harmony Encampment No. 11
- Canton City of the Straits No. 38, Patriarchs Militant
- Parkview Rebekah Lodge No. 13

Amity Lodge No. 335 purchased lot seven and the east fifteen feet of lot eight May 17, 1916. This property, located immediately southwest of the original part of the building, is the site of the later addition. This addition nearly doubled the size of the building and resulted in a substantial reorganization of the interior space, with a large auditorium, with galleries around three sides, oriented across the width of the enlarged building, and another auditorium space above it also oriented the same way. Building permit 6346A, issued September 6, 1919, refers to the addition of a balcony over the second floor in the Lodge Hall. This alteration is difficult to understand in view of the subsequent permit 4132A, issued only a few months later, on February 14, 1920, for a three-story addition to the building that seems to be for the southwest section of the building whose construction would have resulted in the enlargement and reorientation of the main lodge room's major axis from perpendicular to the front to lengthwise of it. The permit listed the estimated cost as \$13,800. An additional permit, 4132A, issued September 14, 1920, refers to the addition of a frame theater and dressing room – presumably the installation of the top-floor hall that occupies parts of both sections of the building. These permits list neither architects nor contractors.

By 1925 Vincennes had been renamed Amity Avenue after the temple and the address become the present 9375. By this time, according to the directory, the following larger group of Odd Fellows organizations was using the temple:

- Amity Lodge No. 335. Meetings Monday night.
- Island View Lodge No. 485. Meetings Wednesday night.
- Jubilee Lodge No. 482. Meetings Friday night.

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- Harmony Encampment No. 11. Meetings 1st and 3rd Thursdays.
- Canton City of the Straits No. 38 PM. Meetings Friday 8 pm.
- Parkview Rebekah Lodge No. 466. Meetings 2nd and 4th Thursdays.
- Harmony Rebekah Lodge No. 232. Meetings 1st and 3rd Mondays.
- Island View Rebekah Lodge No. 466. Meetings 2nd and 4th Tuesdays.
- Ladies' Auxiliary to Canton City of the Straits Encampment No. 38. Meetings 1st and 3rd Fridays.
- IOOF Relief Committee. Meetings 1st Saturday night in the month.

July 1, 1920, the temple association and Island View Lodge No. 485 sold out their interests in the property to Amity Lodge No. 335. Odd Fellows organizations – Amity Lodge No. 335 and two other IOOF bodies – are still listed in the 1941 city directory and 1957 *Polk's Detroit East Side Directory*, but Odd Fellows use ceased soon after 1957, presumably reflecting the migration of members and their families out of this east-side neighborhood to the suburbs. The Amity and Island View IOOF lodges apparently no longer exist, but thus far no information on their histories subsequent to their use of this building has been located.

During the long period from the later nineteenth century to the middle of the twentieth century when fraternal organizations enjoyed large memberships and popularity across the nation and in Detroit, the Odd Fellows were among the largest of those organizations in terms of memberships and numbers of lodges. Of its long history and one-time roster of dozens of lodges, with thousands of members, Detroit today has little to show of its Odd Fellows history. The primary other Odd Fellows temple building remaining in the city is the 1917 building at West Vernor and Lawndale, sensitively rehabilitated for income-producing uses using the preservation tax credits within the past few years. A driving tour searching for other Detroit Odd Fellows temples listed in the late 1920s directories failed to locate other surviving examples.

Gabriel Richard Hall, Knights of Columbus

The 1941 Detroit directory – while listing Amity Lodge and various other Odd Fellows organizations as occupants of the building along with another separate fraternal organization, the Order of Scottish Clans – identifies the building as Gabriel Richard Hall of the Knights of Columbus and also lists the Richard Association, Inc., as one of the occupants. Although the Richard Association purchased the building in April 1942, Gabriel Richard Council No. 2463 had been using it at least since 1938 – a December 18, 1947, *Grosse Pointe News* item reported that “For the ninth consecutive year [i.e. since 1938], Gabriel Richard Council, Knights of Columbus, will turn over their club room facilities at 9375 Amity, Parkview at Kercheval, to the police at McClellan station, for the sorting and dispatching of Good Fellow packages [“clothing and other Christmas gifts to the needy”] all through the precinct.” The Richard Association purchased the building from the Detroit Bank, suggesting that Amity Lodge lost ownership of the building, perhaps through foreclosure of a mortgage.

The Knights of Columbus was founded in New Haven, Connecticut, in February 1882, and incorporated under Connecticut law in March of that year. The founder was Rev. Michael J. McGivney (1852-90), then a curate or assistant pastor at St. Mary's Church in New Haven. McGivney, with a small group of parishioners, founded the organization “to strengthen religious faith and at the same time provide for the financial needs of families overwhelmed by illness or death of the breadwinner” (*The Life and Legacy of Father Michael J. McGivney*). The Knights of Columbus entry in the *Catholic Encyclopedia* states that “The Purpose of the society is to develop a practical Catholicity among its members, to promote Catholic education and charity, and, through its insurance department, to furnish at least temporary financial aid to the families of deceased members.” The society spread in Connecticut over the next few years, and beyond in 1885 for the first time, into neighboring Rhode Island. In 1898 the first Michigan council, Council #305, was established in Detroit (Bishop Gallagher Council No. 2569 history).

Founded in 1923, Gabriel Richard Council No. 2463, “was the first of the dozen councils now established in the outlying metropolitan area of Detroit,” with an “active membership of 2,400 [that] places it second in size in Michigan,” according to an April 1948 *Grosse Pointe News* story (“Richard Council Planning Jubilee”). The 1925-26 directory lists Gabriel Richard's clubhouse at 8127 E. Jefferson, between Parker and Seminole avenues near

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Indian Village, not far from the Amity Lodge Temple. The directory then listed only two other Knights of Columbus organizations and only one other clubhouse in the city, located on Woodward. By 1936 Gabriel Richard had moved to 14527 Mack Avenue, between Marlborough and Manistique near the Grosse Pointe Park line.

Gabriel Richard Council used the Amity Lodge Temple building as a meeting place for the Knights, where initiation ceremonies for new classes as well as other Knights-related programs and activities were held. A sampling of events that took place in the building during the Gabriel Richard years there includes:

- a founders and charter members' birthday party in 1941
- "Spring Stag Social" and Columbus Day dance in 1946
- fund-raiser carnival in April 1947
- "old-timers meeting," "Founders Dinner-Dance," and "Minstrel Show" fundraiser listed as up-coming events in early April 1948
- "Snowball dancing party" and "C.Y.O.-Golden Gloves boxing show" and variety show in 1951 (*Grosse Pointe News*, 10/4/1941; 4/4, 6/6 and 9/26/1946; 1/16 and 3/13/1947; 4/1/1948; 1/25 and 11/15/1951).

Gabriel Richard Council No. 2463 and its women's affiliate, Amedeus Circle No. 616, Daughters of Isabella, made use of the building until about 1960. Gabriel Richard today has its meeting place on Gratiot Avenue just north of 12 Mile in Roseville.

Spiritual Israel Church and Its Army

In 1960 Spiritual Israel Church and Its Army purchased the former Amity Lodge building.

The early history of this small predominantly African American denomination and of the Detroit church that serves as its headquarters is not well documented. The Spiritual Israel Church and Its Army was founded in Alabama in the early twentieth century. The earliest documentation of the church's history found is a "Certificate to Preach" issued by Bishop Dr. Derrick Fields to W. D. Dixon June 8, 1912. The certificate is signed by Mary Tate and Bishop Dr. Fields, Huntsville, Alabama, and lists "King William Dixon, King and Invisible Founder of the I. of G. C. A." Hans A. Baer, who interviewed then leaders of the church as part of a study for his *The Black Spiritual Movement* originally published in 1984, stated that the church began in Alabama as the Church of God in David, but the 1912 preaching certificate lists the church under the present Spiritual Israel name. Bishop Fields and perhaps Bishop Dixon gathered a small band of believers in Alabama, but both Bishop Fields and Bishop Dixon settled in Detroit in the 1920s or by the early 1930s at the latest, moving the church there. Baer reported that by one account,

Field[s] was forced to leave Alabama by Whites who became agitated by his doctrines on Israel. Another informant, however, stated that W. D. Dickson moved the Church of God in David after being instructed to do so by the Spirit of God. Regardless of who moved the group to Michigan, after the death of Field [in the mid-1930s?], Dickson emerged as the leader of the Church of God in David. Bishop Dickson, who became known as "the King of All Israel" (a title also carried by his successors), pulled Spiritual Israel "out of David" upon instructions from the Spirit. His leadership had been unsuccessfully opposed by the two surviving Field brothers, Doc and Candy. Both were pastors of congregations affiliated with Spiritual Israel in Detroit, and both established their own organizations, but they did not survive (Baer 1984, 27).

The 1932 Detroit directory lists Derrick Fields, termed a "spiritualistic healer," with meeting place and residence at 914 Erskine (this is the only time Bishop Fields' name appears in the directories), and the Rev. William Dixon (the directories always misspell the name Dixon) first appears in the 1935 directory, with residence listed as 702 Farnsworth Avenue – though both may have transplanted earlier.

The Israel of God's Church in David first appears in the 1923-24 Detroit directory, and was then located at 3526 Beaubien. The 1927-28 directory lists the church's location as 4161 St. Antoine. By 1932 what was by then listed only as the Israel of God Church was located at 2638 Beaubien, with the Rev. James Weathers listed as pastor then,

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the Rev. James H. Withers in 1934, and the Rev. Joseph Thomas in 1935. The 1936 directory is the last to list Israel of God Church.

The "Spiritual Israel Church" is listed for the first time in the next, 1937, directory, with the Rev. William D. Dixon as pastor and the meeting place listed as 702 Farnsworth Avenue. On May 11, 1938, the church was incorporated under Michigan law. The church's address was then listed as 696 Farnsworth. The church grew and during the 1940s purchased a church building at 5434 Hastings Street. The church's 1954 non-profit corporation annual report to the state lists a membership of 786.

The planned construction of I-75 resulted in Spiritual Israel having to vacate the building at 5434 Hastings. In the 1957 city directory the church is listed at 1737 Victor Avenue. Spiritual Israel Church and Its Army purchased the former Amity Lodge building in 1960 and have occupied it down to the present time.

Historic Significance of Spiritual Israel Church in terms of the National Register Criteria

Detroit and the Great Migration

During the 1910s and 20s hundreds of thousands of African Americans migrated from the South to northern cities in the "Great Migration," one of the largest mass migrations of population in American history. Carter G. Woodson in his *A Century of Negro Migration* (1918) cited as reasons given by the migrants themselves, "Some say they left the South on account of injustice in the courts, unrest, lack of privileges, denial of the right to vote, bad treatment, oppression, segregation or lynching. Others say they left to find employment, to secure better wages, better school facilities, and better opportunities to toil upward" (Woodson, 168-69, citing *The Crisis*, July 1917). Other factors cited include low wages paid for farm labor in the South, the region's unsatisfactory tenant or share-cropping system, the boll weevil invasion, which was devastating the cotton crop through much of the South by the mid-1910s, and crop failure in 1916 (Woodson, 169, 171-72). Former Detroit Mayor Coleman A. Young, whose earliest years were spent in northern Alabama before the family moved to Detroit in 1923, more graphically set forth the reasons for the Great Migration in his autobiography, *Hard Stuff* (1994):

... rather than an orchestrated, collective movement, the migration was a cataclysm of personal watersheds. It was the accumulation of generations of social degradation and economic despair, of lynchings and whippings and fires and rapes, of second-class citizenship and third-world living conditions, of the suffocating cycle of ignorance engendered by poverty and poverty engendered by ignorance, of helplessness, of ruthless planters cheating their sharecroppers at the autumn settlement, of subsistence-level jobs lost to the mechanical cotton picker, of mud floors, of trampled spirits, and, more than any one thing or institution or fact of life, of family histories. For virtually every man, woman, and child who escaped Alabama and Georgia and Mississippi for the south side of Chicago or the east side of Detroit, there was an ancestor, like mine, who died in flames, or an uncle, like mine, who was murdered for sport, or a father, like mine, who had used up his southern options (15).

The sudden cutting off of European immigration to the United States at the outset of World War I created a huge demand for labor in northern factories. Northern employment agencies charged with recruiting workforces for northern factories saw the rural South's African Americans as a huge potential labor pool. Promises of free transportation and high wages in the North made by recruiting agents as well as word of mouth led to a wave of migration from the rural South to the urban North. To many African Americans from the South, the North with its booming industrial cities was seen as the "Promised Land" of greater economic opportunity and freedom. The reality was, of course, less rosy.

The Great Migration had a substantial impact on Midwestern cities, including all of southern Michigan's industrial cities, but the city of Detroit, with its rapidly expanding automobile and related industries, became one of the migration's key destinations. Detroit's African American population, which stood at 4111 in 1900 and 5741 in 1910, grew to 40,838 in 1920 and 120,066 in 1930 (the city's population totaled 285,704 in 1900 and rose to 465,766 in 1910, 993,678 in 1920, and 1,568,662 in 1930). The African American migration to Detroit began by September 1915. The U. S. Department of Labor estimated that between 25,000 and 35,000 African Americans moved to Detroit during 1916-17 alone (Thomas, 26), and an Urban League worker sent to meet the three trains daily that

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brought the bulk of the southern migrants counted over 1800 arrivals in one week during May 1920 (Zunz, 288). A second high point of migration into Detroit took place in 1924-25, bringing to the city 40,000 more African Americans. The new movement, following the passage of the Quota Act of 1921 and the Immigration Act of 1924 that dramatically reduced immigration from southern and eastern Europe, burst forth "when the full effect of decreased foreign immigration was felt in the labor market" (Thomas, 27).

The largest part of the Great Migration of the 1910s and 20s settled in the general area east of Woodward Avenue and north of East Jefferson Avenue. The southern end of the area, north and northeast of Detroit's downtown, was an already old neighborhood known as "Black Bottom" that was before the migration already home to the largest part of Detroit's African American population. Hastings Street, which ran parallel with Woodward but well to its east, formed the area's main street and central focal point of the city's primary African American neighborhood.

One significant impact of the massive growth in the city's African American population was in the number and variety of churches. "In 1914, just before the beginnings of the Great Migration, there were only nine black religious bodies in the city, and of these, two were missions and three others very small. By 1919 more than 21,000 black people were registered as church members. The number doubled, to nearly 45,000, by 1926. Churches that did not even exist in 1916 and 1917 had thousands of people in their congregations a few years later. Despite perpetual enlarging and rebuilding programs there were hardly seats for half the city's total enrolled membership. The value of all black church property was estimated in 1926 to be nearly \$2,300,000, three times that of 1919; and still, on a given Sunday, thousands of blacks waited in line to get into a church" (Levine, 94).

In his 1920 report, *The Negro in Detroit: A Survey of the Conditions of a Negro Group in a Northern Industrial Center During the War Prosperity Period*, Forrester B. Washington, director of the Detroit Urban League, listed the numbers of mainstream ("reputable") African American churches. The greatest number by far were Baptist churches, followed by African Methodist Episcopal (AME) and African Methodist Episcopal Zion (AME Zion) churches, and including other denominations, all Protestant except for the Roman Catholic church – a total of churches given as thirty-eight.

In another place Washington noted 123 African American churches in the city, with memberships ranging from 50-75 up to the largest, Second Baptist, with a membership of 3100 (4th page of "The Religious Life of the Negro in Detroit"). Washington pointedly omitted counting "every vacant store that has been converted into a place of worship by the painting of a church name on the window and the erection of a few benches and a platform on the inside" (3rd page of "The Religious Life ... Detroit"). But the number of such storefront churches likely exceeded the number of "reputable" African American religious congregations, and many grew from a few members to large enough bodies to merit having permanent meeting places – sometimes into large congregations.

"The period between 1890 and the Second World War was one of luxuriant growth and development for many forms of Black religion in the United States and Africa that challenged the bourgeois character of the main line Black denominations and the racist posture of the White churches" (Baer 2001, 3, quoting Wilmore, 210). Very many of the non-"mainstream" Black religious bodies were founded in the South and brought north by transplanted Southern Black preachers and members or founded in the North by transplanted Blacks from the rural South. E. Franklin Frazier in a widely cited passage in his 1968 *The Negro Family in the United States* stated that among Blacks in the rural South from which so much of the Great Migration came the church, next to the family, was the most important institution – "In addition to providing emotional release from the oppressive conditions of the caste system, the rural churches of the Baptists and Methodists served as social and recreational centers, maintaining strong ties with various benevolent, mutual aid, burial, and fraternal societies" (Baer, *Black Spiritual Movement*, 15). Baer argues that for Southern Blacks the Great Migration created a social crisis by "separating the mass of Blacks from their rural life style and destroying the social organization that gave meaning to their segregated rural Southern society." When rural Southern Blacks encountered the Northern mainstream Black churches, they frequently found them unsatisfying because they "seemed more bureaucratic, impersonal, formal, and sedate than their counterparts in the South, [and] the Baptist and Methodist congregations increasingly adapted themselves to the more secular concerns of a new Black middle class" (ibid, citing Frazier, *The Negro Church in America*).

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By the late 1920s and 30s in Detroit, as in other northern cities, these non-mainstream religious groups represented a wide swath of religious opinion. As well as mainstream Black churches, the African American religious organizations in the city came to include a rich diversity of non-mainstream congregations, from the Church of God in Christ with its multiple Detroit churches to the Nation of Islam; to Prophet Jones' Church of Universal Triumph, the Dominion of God; the Universal Hagar's Spiritual Church; the Church of God and Saints of Christ; Metropolitan Spiritual Churches of Christ; Mt. Zion Spiritual Temple – and also the Church of God in David and Spiritual Israel Church and Its Army. Non-mainstream Black religion seems to have been largely ignored by historians of the American religious experience until relatively recent years, but it seems clear that this large-scale and highly diverse panorama of non-mainstream Black religion in Detroit brought about through the upheaval of the Great Migration represents an important feature of Detroit's religious and cultural history.

The Spiritual Israel Church and Its Army and its predecessor denomination, the Church of David in God, have a history that extends back nearly a century to the period of the Great Migration of Blacks to northern cities such as Detroit. Detroit has served as the headquarters for Spiritual Israel Church and Its Army since the 1930s – though it is reported that Bishop Dixon moved the church's headquarters to Virginia for a time before coming back to Detroit (this cannot be confirmed at present) – and the former Amity Lodge building continues to serve as Spiritual Israel's headquarters and supreme temple today. Spiritual of Israel and Its Army has occupied the building continuously since about 1960. The Spiritual Israel Church website lists twenty-nine local churches, with two in Detroit and nine others across Michigan's Lower Peninsula, five outside of Michigan in the Midwest, seven across the South, and others in the Northeast and West.

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- 9/26/1946: "AMVETS to Give First Annual Columbus Dance."
- 1/16/1947: "Knights to Initiate."
- 3/13/1947: "Fete to Aid Camp."
- 12/18/1947: "K. of C. Helps Goodfellows."
- 4/1/1948: "Richard Council Planning Jubilee."
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- Warranty Deed, 6/29/1910, Eade to Amity-Island View Temple Association. Liber 780, 211.
- Warranty Deed, 9/12/1914, Freedman to Amity-Island View Temple Association. Liber 1020, 44.
- Warranty Deed, 7/1/1920, Amity-Island View Temple Association and Island View Lodge No. 485 to Amity Lodge No. 335. Liber 1390, 369.
- Warranty Deed, 5/17/1916, Eade to Amity Lodge No. 335. Liber 1453, 119.
- Warranty Deed, 4/8/1942, Detroit Bank to Richard Association, Inc. Liber 6007, 303.
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| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

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| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

Lots 3, 4, 5, 6, 7 and East ½ of Lot 8, Yeamans and Sprague's Subdivision of part of Private Claim 152 lying North of Jefferson Avenue, Hamtramck, Wayne County, Michigan, as recorded in Liber 13, Page 11, Wayne County Records.

Boundary Justification (Explain why the boundaries were selected.)

Entire property associated with the building.

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11. Form Prepared By

name/title: Robert O. Christensen, National Register Coordinator
organization: MI
SHPO
street & number: 702 W. Kalamazoo St.
city or town: Lansing state: MI zip code: 48909
e-mail christensenr@michigan.gov
telephone: 517/335-2719
date: July 2014

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Amity Lodge No. 335 Temple/Spiritual Israel Church and Its Army Temple
City or Vicinity: Detroit
County: Wayne State: Michigan
Photographer: R. O. Christensen
Date Photographed: July 25, 2014

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Name of Property

Wayne County, Michigan
County and State

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 18: SW and SE facades
MI_Wayne_AmityLodgeNo335Temple_0001.tif

2 of 18: SE and NE facades
MI_Wayne_AmityLodgeNo335Temple_0002.tif

3 of 18: SE front of original building
MI_Wayne_AmityLodgeNo335Temple_0003.tif

4 of 18: Dining room and kitchen, ground floor, looking WSW
MI_Wayne_AmityLodgeNo335Temple_0004.tif

5 of 18: Dining room showing stage and 3 steps up to original section of building, facing NE
MI_Wayne_AmityLodgeNo335Temple_0005.tif

6 of 18: Stairs to main (1st) floor lobby, facing SW
MI_Wayne_AmityLodgeNo335Temple_0006.tif

7 of 18: Main floor lobby, former concession R, ticket window beyond, main auditorium entry on L wall, facing NE
MI_Wayne_AmityLodgeNo335Temple_0007.tif

8 of 18: Main floor ticket window area, facing E
MI_Wayne_AmityLodgeNo335Temple_0008.tif

9 of 18: Auditorium/sanctuary, main floor, facing SE
MI_Wayne_AmityLodgeNo335Temple_0009.tif

10 of 18: Pulpit/choir area in auditorium from balcony, facing W
MI_Wayne_AmityLodgeNo335Temple_0010.tif

11 of 18: Auditorium balcony/staircase detail, facing SW
MI_Wayne_AmityLodgeNo335Temple_0011.tif

12 of 18: Auditorium from balcony, facing NE
MI_Wayne_AmityLodgeNo335Temple_0012.tif

13 of 18: Sunday school room, 2nd floor, facing SW
MI_Wayne_AmityLodgeNo335Temple_0013.tif

14 of 18: Sunday school room, facing E

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MI_Wayne_AmityLodgeNo335Temple_0014.tif

15 of 18: 2nd floor lobby and stairs to 3rd floor, facing SSE

MI_Wayne_AmityLodgeNo335Temple_0015.tif

16 of 18: 3rd floor auditorium, facing SW

MI_Wayne_AmityLodgeNo335Temple_0016.tif

17 of 18: 3rd floor auditorium, facing NE

MI_Wayne_AmityLodgeNo335Temple_0017.tif

18 of 18: 3rd floor auditorium ceiling detail

MI_Wayne_AmityLodgeNo335Temple_0018.tif

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.















Smooth seas do not make a skillful
sailor. We are like tea bags.
We don't know our strength until we're in hot water.
-AFRICAN PROVERB







The Son of Man















